Dr. *TUNSTALL's*

SERMON

Before the Honourable

Houſe of Commons,

May 29, 1746.

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A

SERMON

Preached before the Honourable

Houſe of Commons,

AT

ST. MARGARET'S WESTMINSTER,

On *Thurſday May* 29, 1746.

BEING THE

Anniverſary of the Reſtauration of King CHARLES II.

By JAMES TUNSTALL, D. D.
Chaplain to his Grace the Lord Archbiſhop of CANTERBURY.

LONDON.

Printed for J. RIVINGTON in St. *Paul's Church-yard*; and WILLIAM THURLBOURN in *Cambridge*.

MDCCXLVI.

Jovis 29 Die Maii, 1746.

Ordered,

THAT the Thanks of this Houſe be given to the Reverend Dr. *Tunſtall* for the Sermon by him this Day preached before this Houſe, at St. *Margaret's Weſtminſter*; and that he be deſired to print the ſame: And that Sir *Richard Lloyd*, Mr. *Weſt*, and Mr. *Hay*, do acquaint him therewith.

N. HARDINGE, Cl. Dom. Com.

PSALM CXXVI, 3.

The Lord hath done great Things for us, whereof we are glad.

THIS Pſalm is a religious Thankſgiving for *The Lord's turning again the captivity of* Zion; for his recalling the Jews from their *Babyloniſh* captivity to the quiet poſſeſſion of the country of their fathers: A change of their affairs ſo comprehenſive of all public and private felicities, and which was brought about by ſo diſtinguiſhable an interpoſition of heaven, that *they among the heathen ſaid, The Lord hath done great things for them.* But the redeemed people of God could join in the ſame acknowledgment, and profeſs their thankfulneſs to their inviſible deliverer with a ſtill more confirmed aſſurance of his being the author of this *great thing*. It was preceded with thoſe prophetic notices, which evinced it to be the fore-appointment and immediate work of God himſelf; and it was agreeable to their ideas of that ſpecial providence, which was federally engaged in their favour and protection,

Ver. 1.

Ver. 2.

and which extraordinarily preſided over all their national concerns from the firſt inſtitution to this illuſtrious and final reſtoration of their divinely received religion and polity.

INDEED the courſe of divine adminiſtration regarding the nation of the Jews, in conſequence of an expreſs covenant and from conſiderations relative to a ſupernatural diſpenſation of religion, was many times very ſingular in circumſtance, and occaſionally expreſſed in the moſt extraordinary and even miraculous events; yet may it afford us an uſeful inſtruction concerning thoſe methods in which God exerciſes his providential government over all the nations of the earth. He naturally ſtands towards them all in the relation of a tacit covenant, and there is one general end of all his diſpenſations, the advancement of human happineſs in the knowledge of true religion and in the practice of moral righteouſneſs. *The words*, or the moſt ſubſtantial part of the Jewiſh covenant itſelf, *after the tenour of* which *words* he expreſsly declared himſelf to *have made a covenant with* Iſrael, were *the ten commandments*. Now theſe commandments, comprizing the main principles and duties of piety to God and of righteouſneſs to men, are by nature *the words of the covenant* between God and all mankind. So deep is their foundation in our

Exod. xxxiv. 27, 28.

our natural conſtitution and eſſential relations to God and each other; ſo bright is their evidence to undepraved reaſon, that we are not obliged to obſerve them becauſe we have given an expreſs conſent for that purpoſe either to God or man, but we ought univerſally to conſent about them becauſe we are originally obliged to obſerve them. On the other hand, the perfect wiſdom of God directing every diſpenſation of his authority and power to our greateſt and common good; this is a foundation moſt evident to our natural reaſon of his righteous and univerſal dominion: And the character of the God of *Iſrael*, aſſumed to the inherent and immutable character of the God of the whole world, as it ever uniformly conſpired with it in a moral harmony, ſo it was generally manifeſted in a ſimilar proceeding through the whole appointed period of his federal relation to *Abraham* and his choſen poſterity.

One eminent inſtance of this ſimilar proceeding, and of which we are aſſured from the ſacred hiſtory of the world, is that he frequently interpoſes his ſpecial preſence and influence in ordering and diſpoſing the concerns of men. This is neceſſary to his righteous government of them, whether they are conſidered in their private reſpect or as united together in national and ſub-

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ordinate communities. God indeed has never *left himſelf without witneſs* of his will and authority in the conſtitution and courſe of things. By a ſtanding decree he has appointed, that the *ways* of his law ſhould be *ways of pleaſantneſs* and *peace* in private life; that *righteouſneſs* ſhould *exalt a nation*, and *ſin* be *a reproach to any people*. The effects of virtue and vice in making men and nations happy and proſperous, or miſerable and unfortunate, are ſo regular and certain as to manifeſt to us clearly what is his natural law, and likewiſe to ſet before us an expreſs and viſible monument of his daily execution of it. But it muſt be confeſſed, that though the execution of God's law is ſufficiently regular to teach us what is his will; yet it is withal ſo imperfect as to afford us an aſſured expectation of another life, in which he will finally *reward every man according to his works*. Now the ſame defect of a perfect regularity in his preſent diſtributions of good and ill, which makes it neceſſary to bring the world to judgment in a future life, makes it neceſſary likewiſe to interpoſe his providence for the orderly government of it in this life. It is juſtly looked upon as an inſtance of this providence, that he appoints and ſuſtains the ſeveral governments upon earth, *for the puniſhment of evil doers, and for the praiſe of them that do well*. But no perpe-

perpetual ordinance adminiſtered by weak and fallible men; no eſtabliſhed efficiency of moral and material cauſes can be anſwerable to all the qualities and occaſions of ſuch variable beings as we are; who, left to the counſels of our own will, can either *grow in grace and in the knowledge of* all religion and virtue, or elſe can almoſt extinguiſh in ourſelves the light of natural conſcience, and every ſentiment of decency and humanity; who can either ſhed around us the benign influence of peace and good-will, and make all the world happy, or elſe can *turn the world upſide down*, and put *all the foundations of the earth out of courſe*. There is therefore an abſolute neceſſity, that the great governor of the univerſe and watchful guardian of human happineſs ſhould many times *take the matter into* his own *hand*, that he ſhould awaken men to repent of their errors and impurities, that he ſhould *maintain the cauſe of the helpleſs* and weaken the hands of the proſperous oppreſſor, that he ſhould ſet to *the fierceneſs of man* and to *the madneſs of the people the bounds* which they ſhall *not paſs*; and, in a word, that he ſhould ſupport the honour of his name and the power of his religion, and rule the world in truth and righteouſneſs.

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ALL events, however, which ariſe either from the eſtabliſhed order of things or from the ſpecial interpoſals of an overuling providence, are to be equally referred to God and conſidered as his doing. For he firſt eſtabliſhed the order of things, and he properly *maketh his ſun to riſe upon* us, becauſe he *hath given* it *a law* of riſing and ſetting *which ſhall not be broken.* Public proſperity and ſtability are his bleſſings upon national piety, virtue, and induſtry; and *the profitableneſs*, the rational delights, the peace of conſcience, the welfare of ourſelves and the juſt eſteem of others; *the profitableneſs*, I ſay, of *godlineſs* is his *reward of the life that now is.* Nay, the miſchievous events, occaſioned by the wickedneſs and injury of other men, befall us from the hand of God. They are permitted by him, and he would not permit them, if he did not apply them to the beneficial purpoſes of his providence. And as it is true, that God equally works by his powerful direction, or by ſtated cauſes and human inſtruments; ſo this is neceſſary to be believed, otherwiſe his working would be for the moſt part indiſtinguiſhable. What is *marvellous in our eyes*, may be ſometimes really done by him in a natural way; and his ſpecial providence is moſt admirable of all, for bringing about many ſignal and important events

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in a way, which does not appear to us the leaſt extraordinary.

WHEN we duly acknowledge his univerſal agency in governing events, our remaining concern is to make a right conſtruction of them and apply them to their intended ends. And ſince his counſels are often *unſearchable, and his ways paſt finding out*; there is no better direction for the practice of this part of juſtice to God, than that which beſt conducts the practice of all juſtice to men; to make our judgments concerning providences without partiality to ourſelves. — In the time of adverſity, when men or nations are unſucceſsful in their affairs, or when they are brought into imminent danger and diſtinguiſhed diſtreſs; it is a juſtice to God, not to inquire for the cauſes abroad, when a ſlight obſervation and the teſtimony of our conſciences can inform us of more than ſufficient at home. For though God's afflicting hand may probably be ſtretched out, to accompliſh ſome more univerſal deſign; yet it is a juſtice to his manifold wiſdom, to look upon his executions as *working for* our own particular *good*; to chaſtiſe us for our ſins, or to *prove* us, *that his fear may be before* our *eyes*, *that* we *ſin not*. This is a profitable interpretation of calamity, and he certainly intended all the advantage which we are capable of making

of it.— On the other hand, if we overflow with wealth, are eſtabliſhed in tranquillity, or receive any ſignal and unexpected deliverance; this ſhould not encourage a conceit of our worthineſs. Thus far we are aſſured, that, as righteouſneſs and goodneſs render men and nations the fit objects of divine favour, ſo they are the moſt effectual means of procuring the continuance of proſperity, if he who judges beſt, ſhall judge it good for themſelves, and good for the intereſts of the world; and it is generally good for the intereſts of the world, that proſperity ſhould be continued to thoſe who juſtify God's providence in the religious uſe of it, and virtuouſly apply it to the benefit of mankind. Proſperity then ſhould engage our grateful obedience, not create a preſumption of our righteouſneſs. For beſides that the innate mercies and loving-kindneſs of God make him the free giver of all good gifts; beſides that he gives his temporal good things to the undeſerving, that we might not overvalue them; beſides that he may intend them for puniſhments, as the Wiſeman obſerves, that *the proſperity of fools ſhall deſtroy them:* Beſides all this, he that rules over all the earth may have reaſons in the periods of his providence paſt or to come, and that beyond *the third or fourth generation* either way, for exalting one family or nation and depreſſing another. He declares thus much to the Jewiſh

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nation, aſſigning for it reaſons partly temporary, partly of perpetual and univerſal force. *Underſtand*, ſays he, *that the Lord thy God giveth thee not this good land to poſſeſs it for thy righteouſneſs; for thou art a ſtiff-necked people.* — *But for the wickedneſs of theſe nations the Lord thy God doth drive them out from before thee, and that he may perform the word, which the Lord ſware unto thy Fathers*, Abraham, Iſaac *and* Jacob. Deut. ix. 5, 6.

HENCE the joyful people of God, in their ſongs of thankſgiving ſuggeſted by the divine Spirit himſelf, uſually aſcribed the happy turns of their national affairs to his remembrance of the promiſes which were made to their fathers. We of this nation have not the like aſſurance of expreſs promiſe for our temporal proſperity, nor have we the adminiſtrations of civil polity immediately deſcribed by a divine hand, which ſhould intereſt a miraculous ſuperintendence in their care and preſervation. But we have, praiſed be his holy name, the purity of a religion which *fulfils the law and the prophets*, and the form of a civil polity eſtabliſhed in *juſtice and judgment*: And ſuch is the quality and importance of the *great things* which *the Lord hath done for us*, that we may without preſumption acknowledge them as *done* for his truth and righteouſneſs ſake. We

commemorate the recovery of our Religion and Government, the ſum of all rational and ſocial happineſs, and without which the natural bleſſings diſpenſed to this our land with the moſt liberal profuſion can neither be poſſeſſed in ſecurity nor enjoyed with ſatisfaction: And though ſucceſs is no divine declaration in favour of the truth of the one, or the valuableneſs of the other, unleſs it is attended with circumſtances indiſputably miraculous; yet the moſt worthy objects of providence's peculiar care are the truth of religion and the righteous conſtitution of government. No good man can doubt of God's favouring his lawful endeavours to maintain ſuch a religion and ſuch a conſtitution; and it were a criminal inattention or prophane infidelity not to admire a providential diſpoſition of thoſe concurrent cauſes and events, which ſecure their eſtabliſhment or promote their proſperity.

WITH a confidence therefore equal to the certainty of their convictions our excellent Reformers, in a dutiful concurrence with the civil power, retrieved the pure light of the Goſpel from the long night of ſuperſtition, under which it had been miſerably obſcured; and vindicated *Chriſtian* liberty from ſuch a complicated tyranny over the conſciences and temporal intereſts of men as was neither

neither authoriſed by any divine law, nor could be ſanctified by any human conſents or preſcription of time. With a divine temper and diſcernment, the bleſſings of heaven upon their important undertakings and diſintereſted views, they *gathered up the tares* without *rooting up the wheat* in the matter of *Chriſtian* doctrine, and retained all the decency whilſt they reſtored the ſimplicity of the ceremonies of worſhip; following, as they themſelves profeſs, the model of the apoſtolical times and pureſt ages of the Church *. Thus the Proteſtant faith and worſhip of the Church of *England*, deſervedly called the bulwark of the Reformation, attained both perfection and ſtability in a reign proſpered beyond example againſt foreign invaſions and domeſtic inſurrections. And as in the following reign they were wonderfully preſerved from an unparalelled Conſpiracy, managed by

* Nos vero nihil temere, nihil niſi ſumma cum ratione fecimus, nihil niſi quod videbamus et ſemper licuiſſe fieri, et a ſanctis patribus ſaepe ſine ulla reprehenſione fuiſſe factum. Itaque, convocatis epiſcopis frequenti ſynodo, communi conſenſu omnium ordinum, eccleſiae ſordes, quas vel incuria hominum vel malitia infuderat, tanquam Augeae ſtabulum, repurgavimus; et, quantum aſſequi maxime potuimus, omnia ad priſtinum nitorem, ad apoſtolicorum temporum et primitivae eccleſiae ſimilitudinem revocavimus. Idque et potuimus recte facere, et, quia potuimus, fidenter fecimus. *Epiſt. Juelli Epiſcop. de Concil. Trident.*

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the agents and approved by the authority of the *Romiſh* church; ſo their reſtoration is the ever memorable ſubject of our thankſgivings, after their ruin had been haſtened on by an horrid Rebellion, under the ſame anti-chriſtian conduct, in a neighbouring nation; and fatally accompliſhed by a wild enthuſiaſm in our own, covering all exceſſes of injuſtice and ſacrilege under the venerable name of religion, *deſpiſing dominion and ſpeaking evil of dignities*, confounding the rights and diſtinctions of men, and rooting out the very foundations of all orderly ſociety.

But the wiſdom that is from above is pure, peaceable, gentle. Nothing is more agreeable to our cleareſt ideas of religion and the divine author of it, than that it muſt conſiſt with the diſtinct rights and properties of men, and the ſettled order of human ſocieties. The *Chriſtian* religion introduced no alteration in theſe things. It purifies our morality, and carries the duties of love, the love of our neighbour, the love of our country and the love of mankind to their higheſt perfection; requiring us to ſacrifice our reſentments, our eaſe, our greateſt temporal intereſts even in life itſelf to a public good. But the rights of ſociety it neither changes nor ſpecially deſcribes, but confirms them as already aſcertained and ſufficiently known. *Render*

Rom. xiii. 7.

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to all their dues: tribute, to whom tribute is due; cuſtom, to whom cuſtom; fear, to whom fear; honour, to whom honour. The true Church of *Chriſt* pretends no divine commiſſion to entrench upon the natural or civil rights of men; diſpenſing an authority of reaſon to perſuade, not of dominion to over-rule private judgments; and thankful for the borrowed aids of ſuch an eſtabliſhment, as can maintain the exerciſe and effect of her ſacred functions, without forcing the inviolable dictates of conſcience. — The civil Magiſtrate *is the miniſter of God for* our *good.* What is *ordained of God* is aſſuredly for our good, though its fitneſs or utility does not always appear to our limited underſtandings. And what is of abſolute neceſſity or important advantage to the ſociety of mankind, is the appointment of God. He approves civil governments as the neceſſary means of exerciſing ſocial virtues and enjoying ſocial delights, of cultivating uſeful arts and improving the gifts of common providence; and eſpecially of our *leading quiet and peaceable lives in all godlineſs and honeſty.* He muſt therefore give his ſovereign and indiſpenſable ſanction to thoſe methods of obligation, through which human governments are inſtituted; and to thoſe laws and authorities, without which they can neither be maintained in ſecurity, nor attain their legi-

legitimate end, the public happineſs. They are the preſent ſupply of God's inviſible government, in order to preſerve that regularity of the moral ſyſtem, for which he could not ſo wiſely provide by the fixed laws of nature and mechanic conſtitution of things: and undoubtedly he intereſts himſelf in their preſervation and recovery, when human power and foreſight are unable to ſuſtain the weight, or direct the motions of the great machine; when it ſuffers from the violence of foreign cauſes, or tends to diſſolution by the decay and corruption of its own materials.

IF this obſervation is ever juſt, it is ſo in the caſe of that government, under which we are ſo diſtinguiſhedly bleſſed; where there is the moſt happy and well-tempered compoſure of inſtituted authorities, and the rights of natural equity; where the magiſtrate is enabled to protect but cannot hurt the people, and the people are poſſeſſed of every liberty and right conſiſtent with the public good; the ſecurity of both depending on the known law of the land made by common conſent. And it muſt be an awakening inſtruction to them both in all future ages, that a Prerogative under the adminiſtration of a moſt gracious, but miſguided and unfortunate King, ſtretched beyond

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its due bounds, in a long diſcontinuance of Parliaments, the natural guardians of national liberty and particular property, was reſtrained by a Patriotiſm which might deſerve the thanks and admiration of poſterity, could it have reſtrained itſelf by the reverence of thoſe laws which it profeſſed to vindicate; but which quickly degenerating into a rebellious and implacable Faction, not only over-ruled laws without controul, but deſtroyed the foundations of law, the eſtabliſhed Legiſlature of the Realm; and paſſing through the ſucceſſive and natural gradations of Anarchy and Tyranny became the prolific cauſe of that very miſchief, which government was provided to remedy, the meaſuring all right by the ſtandard of ſuperior power; till the ſenſe of univerſal calamity inſpired, under the ſovereign diſpoſer of things, an univerſal conſent and incredible ardour to return to the antient and well-tried conſtitution both of Church and State.

THOUGH we did not ſee with our eyes the ſtately fabric of our Church and Polity (moſt wiſely adjuſted to each other and never to be divided without the fatal misfortune of both) riſe ſuddenly from its ruins, extended to its goodly proportions, and adorned with all the beauty and luſtre of the former Temple; yet the ſentiments of a religious and national thankfulneſs, are the indiſpenſa-

ble debt of the poſterity of thoſe *for* whom *the Lord did* theſe *great things*. The ſucceſſive generations of men, like ſingle perſons of the ſame generation, are connected in the unity of a family or ſociety. In this relative view God is pleaſed to conſider them in diſpenſing his providential rewards and puniſhments of the preſent life. If *ten righteous men* may *be found in a city*, he ſometimes may not *deſtroy it for ten's ſake*; and often the few righteous periſh with the guilty, when he viſits a city *for the wickedneſs of them that dwell therein*. In like manner poſterity is intereſted in the conduct and concerns of natural or political parents. We may with propriety, and we ought from religious prudence and duty both to deprecate the vengeance which their ſins have deſerved, and to celebrate the pious memory of the *great things done for* them.—— And it could not but adminiſter a juſt and great acceſſion to their overflowing joy and gratitude, if they had foreſeen, that the bleſſings reſtored to themſelves would be preſerved by freſh deliverances, and continued with new advantages, and on a more ſolid foundation, to their remote poſterity. For when our conſtitution was reduced to imminent danger at a period ſtill retained in the memory of many, HE, who was not abſent from us for its recovery, was pleaſed moſt ſeaſonably to interpoſe for its ſafety; having for a ſhort time permitted, in

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his accuſtomed methods, the malignity of Popery to expreſs itſelf in the oppreſſions of an arbitrary power for the firmer eſtabliſhment of our free government, as he had permitted it in a former reign to expreſs itſelf in the horrors of a perſecuting cruelty for the greater confirmation of our holy faith: And a ſucceſſion of Proteſtant Princes, from whom and from whom only a Proteſtant Church and Nation could expect protection, has fully juſtified their higheſt expectations in maintaining our religious and civil rights, ſecure and intire to this very day.

THAT a government ſo excellent in itſelf and founded on ſuch everlaſting reaſons of juſtice and equity, eſtabliſhed and ſo many times confirmed by all the authority of our legal conſtitution, and approved by ſo long and ſo happy an experience, ſhould be diſturbed by a flagitious and deſtructive Rebellion, was, no doubt, a viſitation of Heaven for our abuſe of its manifold bleſſings. It is an unerring interpretation of God's ſeverer diſpenſations in whatever kind, that they call us to repentance, where he gives place to repent; and to impoveriſh our country with the deſolations of inteſtine war, to threaten us with the ſcourge of foreign and domeſtic tyranny, and the judicial blindneſs or unnatural barbarities of an impure and relentleſs ſu-

perſtition, may point out too ſure an application, where the abundance of his temporal good things ſupplies to luxury and intemperance, where the *liberty*, in which he has eſtabliſhed us, is *uſed for a cloak of maliciouſneſs*, and his ſacred truths are deſpiſed againſt the ſtrongeſt motives of conviction, or *held in unrighteouſneſs* under the moſt efficacious means of grace. But ſince he has thought fit to correct us in mercy, not with judgment; let not our unworthineſs obſtruct his gracious deſigns of compleating the ſtability of our national happineſs, by inſpiring an univerſal and unexampled zeal in defence of his Majeſty's Dignity and Crown, by multiplying the honours and felicities of his Reign through a moſt glorious and important victory obtained under the magnanimous conduct of a Prince of his blood, and by affording a ſeaſonable occaſion of repentance and converſion to the unnatural authors of our late confuſions, who through an unaccountable infatuation, when knowledge and freedom have been ſo kindly cultivated and ſo proſperouſly flouriſh in our land, prefer popiſh bigotry to rational piety, and deſpotic power to his moſt mild and equitable government.

OF *theſe great things*, properly *done for us*, and for poſterity, *we are glad*. We gratefully attribute the praiſe of them to the almighty ſupporter of our State,

State, and giver of all victory. But let us be truely thankful in making ſuch an uſe of his bleſſings as he intended in giving them. Let us maintain with a zeal conducted in righteouſneſs OUR CONSTITUTION, for which he has ſaved us by a ſeries of illuſtrious providences. Let a reverence for our undefiled religion engage an uniform obedience to its holy laws; and let us value our liberty, *as the ſervants of God.* Such diſpoſitions and behaviour will ſanctify our prayers, and double our joy with a well-grounded expectation, that, after a complete deliverance from all our foreign enemies, we may tranſmit to our children the moſt valuable inheritance of our public felicities and our private piety; which are uſually joined together by the decrees of ſovereign providence. *The Lord ſaid,—that* Abraham *ſhall ſurely become a great and mighty nation;—for I know him that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment.*

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